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ARTICLE XI.

THE

NORTHERN BARBARIANS IN ANCIENT CHINA.

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THE Great Wall which forms the northern boundary of China proper tells of a conflict of races. Extending for fifteen hundred miles along the verge of the Mongolian plateau, it presents itself to the mind as a geographical feature boldly marked on the surface of the globe. Winding like a huge serpent over the crests of the mountains, it seems, in the words of Emerson, as if

"The sky
Bent over it with kindred eye,
And granted it an equal date
With Andes and with Ararat."

It divides two stages of civilization to-day, as it did two thousand years ago. On one side are vast plains unbroken by the plough, and occupied only by tribes of wandering nomads; on the other are fields and gardens, rich with the products of agricultural industry. Between the two, a state of perpetual hostility is inevitable, unless restrained by the power of some overshadowing government. This natural antagonism has never failed to show itself at every point of contact, the world over. Schiller hints—not in his poems, but in a course of historical lectures—that this endless strife of shepherd and cultivator was foreshadowed in the conflict of Cain and Abel. History, unhappily, supplies us with an abundance of illustrations. Egypt fell a prey to the shepherd kings; and in Asia as in Europe, the inhospitable north has always been ready to disgorge its predatory hordes on lands more favored by the sun.

The Chinese of the border provinces were in the earlier ages

compelled to divide their time between war and work, under pain of losing the fruits of their labors. Like the pioneers of the Western continent, they never allowed themselves to be parted from their defensive weapons, and enjoyed life itself only at the price of perpetual vigilance. Experience proved that a line of military posts, no matter how closely they might be linked together, afforded no adequate security against the incursions of homeless wanderers. The Great Wall was built, not as a substitute for such posts, but as a supplement to them. That it served its end there can be no reasonable doubt. So effectually indeed did it protect the peaceful tillers of the soil, that an ancient saying describes it as the ruin of one generation and the salvation of thousands.

From time to time, however, the spirit of rapine, swelling into the lust of conquest, has swept over the huge barrier, as an earthquake wave sweeps over the artificial defenses of a seaport. It was not intended or expected to guarantee the whole empire against the occurrence of such emergencies. Twice has the whole of China succumbed to a flood of extramural invaders: the Mongols under Genghis Khan having been aided in passing the Great Wall in the province of Shansi by the treachery of Alakush, a Tartar chief whose duty it was to defend it; and the Manchus, who are now in possession of the throne, having entered at its eastern extremity, on the invitation of Wu San-kwei, a Chinese general, who sought their aid against the rebel Li Tsze-ch'eng.

Besides the three and a half centuries of Tartar* domination under these two great dynasties, we find, prior to the first of them, three periods of partial conquest. From 907 A. D. to 1234, a large portion of the northern belt of provinces passed successively under the sway of the Ch'itan and Nuchen† Tartars; and, from 386 to 532, an extensive region was subjected to the Tartar hordes of Topa, under the dynastic title of Peiwei. How or where these invaders passed the barrier, it is not worth while to pause to enquire; the foregoing examples being sufficient to show that, in a time of anarchy, some friend or ally can always be found to open the gates. *Chung‡ che ch'eng ch'eng*, says the Chinese proverb, 'Union is the best bulwark.' Without exaggerating the strength of the Great Wall, which through a large part of its extent is far from being the impos-

* The name Tartar is incapable of very precise definition. Throughout this paper it is applied in a general sense to all the wandering tribes of the North and West.

† 女真 女直, Nuchen or Juchih—also called Kin Tartars. The Manchus claim them as their ancestors, the reigning house having *Aischin* = *kin* 'gold' for its family name.

‡ 衆志成城, 'United hearts form the best of bulwarks.'

ing structure which we see in the vicinity of Peking, we may still affirm, in the light of history, that had it been backed by forces untainted by treason and unweakened by faction, it might have proved sufficient to shield the country from conquest. Wanting these conditions, the wall was powerless for defense; and notwithstanding its towns and garrisons, we have before us the astounding fact that the Chinese of these northern provinces have passed seven out of the last ten centuries under the yoke of Tartar conquerors.

Ascending the stream of history to the dynasty of Han—which ruled China from 202 B. C. to 220 A. D., i. e. for more than four centuries—we find ourselves in presence of the same conflict. The names of the opposing parties are changed; but the parties remain, and the war goes on. The empire is not conquered by the foreign foe, but it is kept in a state of perpetual terror, by an assemblage of powerful tribes who bear the collective name of Hiongnu. Bretschneider says they were Mongols *nomine mutato*; but Howorth, in his learned *History of the Mongols*, pronounces them Turks, or more properly Turcomans, the ancestors of the present occupants of Khiva, Bokhara, and Constantinople. From the resemblance of this name to *Hunni*, they were formerly supposed to be the progenitors of the Magyars. So strong indeed was this conviction that, a good many years ago, we had the spectacle of a follower of Louis Kossuth coming to China in search of his “kindred according to the flesh:” actuated apparently by the hope of inducing them to repeat the invasion of Europe, and deliver their brethren from the yoke of the Hapsburgs!

The numerous tribes occupying the vast region extending from lake Balkash to the mouth of the Amoor—diverse in language, but similar in nomadic habits—were in the Han period combined under the hegemony of the Hiongnu, forming a confederation, or an empire, rather than a single state. The chief was styled in his own language Shanyu, a word which the Chinese historians explain as equivalent to Hwangti; and there can be no doubt that the haughty emperors of the family of Han were compelled to accord the sacred title to their barbarous rivals. In recent times, their successors (more properly successors of the Shanyu) have hesitated to concede it to the sovereign of at least one European empire. During the negotiation of the Austro-Hungarian treaty, the Chinese ministers objected so strenuously to the assumption of *Hwangti*, that the heir to a long line of Kaisers had to content himself with the first syllable of the title, on the principle that “half a loaf is better than no bread.” Had his minister been well versed in Chinese history, what an advantage he might have gained! He would have required no other argument than the fact that

the full title had been given to the chief of the Hiongnu to insure its extension to the lord of their modern representatives. For in China a precedent is good for more than two thousand years; and the supposed connection, though not admitted by ethnology, is or was sufficiently reliable for the purposes of diplomacy.

During the Han and succeeding dynasties, the Hiongnu were held in check mostly by force of arms; but the weaker emperors, like those of Rome, were accustomed to send their sisters and daughters across the frontier, instead of generals; flattering the vanity of the barbarians, and replacing military armaments by the sentimentalities of family alliance. The incidents connected with these transactions have supplied rich materials for poetry and romance. For instance, a popular tragedy is founded on the fortunes of Cheo-keun, one of the many fair ladies who were offered as victims to preserve the peace of the borders. The khan of Tartary, hearing of her beauty, demanded her in marriage. The emperor refused to surrender the chief jewel of his harem; so the Khan invaded China with an overwhelming force; but he retired to his own dominions when the lady was sent to his camp. Arrived at the banks of the Amoor, she threw herself into its dark waters, rather than endure a life of exile at a barbarian court. The wars of those times would furnish materials for a thrilling history. The battle-ground was sometimes on the south of the Great Wall, but generally in the steppes and deserts beyond.

As illustrations of the varying fortunes attending the wars of the Hans and the Hiongnu, we may mention the names of Li-kwang, Li-ling, Sze-ma Ts'ien, and Su-wu. The first of these led the armies of his sovereign against the Hiongnu for many years in the latter part of the second century B. C. He had, it is said, come off victorious in seventy battles, when in a final conflict, disappointed in his expectation of capturing the Khan, he committed suicide on the field of battle—though, if we may believe the record, that battle was also a victory. This gives us a glimpse of the style of Hiongnu warfare. They were like the Parthians, “most to be dreaded when in flight.” That a general contending with such a foe should destroy himself from chagrin at the results of his seventy-first victory, affords us a fair criterion for estimating the value of the other seventy.

Li-ling, the second of the four whose names I have cited, was son* of the ill-fated Li-kwang, and appears to have been born under still less auspicious stars. Appointed to succeed his father, he suffered himself to pursue the flying enemy too hotly, when, falling into an ambuscade, his vanguard, consist-

* Mayers says grandson.

ing of a division of five thousand men, was cut to pieces before the main body could come to the rescue. Li-ling, with a few survivors, surrendered at discretion. His life was spared; but to take his own description, contained in some of his letters which are still preserved, it was little better than a living death. In addition to the privations incident to a state of captivity among savage foes, he had the bitter reflection that, on account of his supposed treachery, his nearer relations had all been put to death; and that a noble friend who had guaranteed his fidelity had been subjected to an ignominious punishment.

That noble friend was no other than the great historian, Sze-ma Ts'ien. Required by a cruel decree to pay the forfeit of Li-ling's alleged treachery, the historian chose to submit to a disgraceful mutilation, rather than lose his life; not, as he himself says, that he held life dear or feared death, but solely to gain a few years for the completion of his life task, the payment of a debt which he owed to posterity. He lived to place the last stone on his own imperishable monument; and for twenty centuries he has had among his countrymen a name "better than that of sons and daughters."*

Su-wu, the last of the four unfortunates, was a diplomatic envoy. Having, while at the court of the Grand Khan, attempted by undiplomatic means to compass the destruction of an enemy, he was thrown into prison, and detained in captivity for nineteen years. Two tender poems are extant, which he and his wife exchanged with each other on parting, at the commencement of his perilous mission. Whether she survived to welcome his return we are not informed; but in that case she must have died with grief, to see him accompanied by a Turkish wife.

We cannot pause longer among the romantic episodes so thickly scattered through the literature of the Hans. We must travel back another thousand years, to arrive at the last and the principal division of our subject—the Northern Barbarians in Ancient China.

We find ourselves at the rise of the third dynasty, the famous dynasty of Cheo (Chow), which occupied the throne for over eight hundred years (B. C. 1122 to B. C. 255). We are at the dawn of letters; at the dividing line which separates the legendary from the historical period. The Great Wall has no existence, but the hostile tribes are there: not Manchu or Mongol, not Hionggnu, Hweku, or T'ukuih; but the ancestors of all of them, under different names, hovering, like birds of prey, on the unprotected frontiers of a rich and tempting

* He had become a father prior to this disgrace.

country. At this epoch, the Chinese people, who had originated somewhere in Central Asia, were few in number, and occupied a territory of comparatively limited extent. They were distinguished from their neighbors chiefly by a knowledge of letters, and by the possession of a higher civilization. This incipient culture gave them an immense advantage over the barbarous tribes who surrounded them on every side and opposed their progress. These tribes are grouped under several comprehensive terms: those on the east are called Yi; those on the north, Tih; those on the west, Jung or Ch'iang; and those on the south, Man. The original sense of these names seems to be as follows: the Yi were famous archers, and were so-called from their "great bows." The northerners used dogs in hunting and herding, and depended on fire to temper the cold of their rigorous winters; "dog" and "fire" are therefore combined in the ideograph by which the Tih are designated. The Jung were armed with spears, and this their weapon furnished the symbol for their ideograph. The ideograph Ch'iang is made up of the head of a goat and the legs of a man, and so denotes to the Chinese imagination hideous monsters, and at the same time means 'goat-men,' 'goat-herds,' or 'shepherds,' and identifies them essentially with the Tih or nomads of the north. The character for Man combines those for 'worm' and 'silk,' and imports that the barbarians of the south, even at that early day, were not ignorant of silk-culture.

These names and characters all became more or less expressive of contempt, but were without doubt less offensive in their original sense. Marco Polo, who followed the Tartar usage, applies this word Man, in the form Manzi, to the whole of the Chinese people. They were so called as being 'southrons' with respect to the people of Mongolia, and at the same time objects of contempt to their conquerors.

All the tribes of the south and the east, i. e. the Man and the Yi, save certain aborigines called Miao-tsze, were conquered and gradually absorbed and assimilated by the vigorous race whose progeny peoples modern China proper. The Miao-tsze have been able to retain their independence to the present day by taking refuge in the inaccessible fastnesses of mountain chains.

The barbarous tribes of the north and west, however, the Tih and the Ch'iang, were never permanently subdued. This was simply because their lands never invited conquest. Their storm-swept pastures offered the Chinese no adequate compensation for the toil and danger involved in such an undertaking. On the contrary, as we have seen, it was the wealth and fertility of the North China plains and valleys that tempted con-

stantly throughout the eight hundred years of the Cheo dynasty the fierce and hungry tribes of the north and west to make their overwhelming incursions. These are the quarters from which the conquering armies have once and again risen up, like the sands of their own deserts, to overwhelm parts or the whole of the empire. For our purposes, both sets of tribes may be described as barbarians of the north, and it is only on the northwest that the Jung and the Ch'iang have been a source of trouble and danger. The ideograph for Ch'iang, consisting of the head of a goat and the legs of a man, reverses the Greek conception of Pan and the satyrs, and the imagination of the Chinese doubtless pictured their rude enemies as hideous misshapen monsters. The character probably contains, however, a further significance; for, taking the two parts together, it reads simply 'sheep-men,' i. e. 'shepherds,' and this description makes them essentially one with the Tih or dog-using herdsmen and nomads of the north. To repel the aggressions of these troublesome neighbors was the chief occupation of the Chinese armies in the earliest times, as it has continued to be down through all the ages. The oldest extant Chinese poetry, older than any history, shows us the Chinese warrior, like the magic horseman of Granada, with the head of his steed and the point of his lance directed always towards the north as the source of danger. History shows that the princes who were employed to hold these enemies in check generally held in their hands the destinies of the empire. And in this way the northern tribes have exercised for centuries, throughout the third or Cheo dynasty, an indirect, but important, political influence.

To give only two examples, both from the most ancient period of authentic history: The house of Cheo, the most illustrious of the twenty-two dynasties, rose from a small warlike principality in the mountains of the north-west; they were strong by conflict with their savage enemies, and their chief was regarded as the bulwark of the nation. Si-po,* the lord of the west, or Wen-wang, as he is now called, excited by his growing power the jealousy of his suzerain, the last emperor of the second or Shang dynasty, and was thrown into prison by the tyrant, who did not dare, however, to put him to death. In the panic caused by a sudden irruption of the northmen, Wen-wang was set free, and invested with even greater power than he had ever possessed before. To the day of his death he remained loyal; but his son, Cheo-fa, or Wu-wang, employed his trained forces, like a double-edged sword, not only to protect the frontier and drive back the invaders, but

* Mencius says that T'ai-wang, the grandfather of Si-po, paid tribute to the Tartars.

also to overturn the throne of his master, the last Shang emperor.

After the lapse of over eight hundred years, the house of Cheo was replaced by the house of Chin, which had been cradled among the same mountains and made strong by conflict with the same enemies. During the Cheo period (B. C. 1122 to B. C. 255), the barbarians never cease to be a factor in the politics of the empire; not merely making forays and retiring with their booty, but driving the Chinese before them; occupying their lands, and planting themselves in the shape of independent or feudal States, as the Goths and Vandals did within the bounds of the Roman empire. The analogy does not stop here. Like the Roman empire, China had, in the early part of the Cheo period, two capitals: one in the west, near Singan fu (about one hundred miles southwest of the great bend of the Hoang ho), in Shensi; and another in the east, near the present K'aifung fu, in Honan. The former was sacked by the Tartars in 781 B. C., just as Rome was by the Goths in 410 A. D. The story as given by Chinese writers is as follows: The emperor Yiu wang had a young consort on whom he doted. One day it came into his head to give a false alarm to the armies surrounding the capital, merely to afford her an amusing spectacle. Beacon fires, the signal of imminent danger, were lighted on all the hills. The nobles came rushing to the rescue, each at the head of his retainers. Finding there was no real danger, they dispersed in a state of high indignation. The young empress had her laugh; but they laugh best who laugh last, as the proverb has it. Not long after this, the Tartars made a sudden attack. The beacon fires were again lighted; but the nobles, having once been deceived, took care not to respond to the call, lest they should again be making a woman's holiday. The city was taken, and the silly sovereign and his fair enchantress both perished in the flames. However much of the legendary there may be in this narrative, the one stern fact that lies at the bottom of it is the presence of a ferocious enemy whom we call by the general name of Tartars.

After this calamity the heir to the throne removed his court to the eastern capital, leaving the tombs of his fathers in the hands of the barbarians. In the heart of the central plain, and surrounded by a cordon of feudal States, the imperial throne was thought to be secure. But the irrepressible foe was forcing his way to the south and east, with the slow but resistless motion of a mountain glacier. A hundred and thirty years later (about 650 B. C.), we have the spectacle of a barbarian horde in actual possession of the eastern capital, and the emperor a refugee, pleading for reinstatement at the hands

of his vassals. As might be expected, the blame of the catastrophe is again charged on a woman. That woman was a barbarian; and the fact throws a strong light on the position of the contending parties. Her tribe had established itself in the rich alluvial region on the southern bend of the Hoang ho or Yellow river. As enemies they were a standing menace to the capital; as friends they might serve as its janizaries. In order to win their favor and secure their fidelity, the emperor took one of their princesses into his harem. Captivated by her charms, he subsequently raised her to be the partner of his throne. An ambitious kinsman, desirous of supplanting the emperor on the throne, began by supplanting him in the affections of his barbarian wife. Her infidelity being discovered, she was sent back to her kindred, where she was joined by her paramour, who stirred up the powerful clan to avenge an insult done to them in her person. The emperor was easily put to flight; but, wanting the support of the nobles, the usurper's tenure of the capital was of short duration.

Subsequently the barbarians menaced the capital frequently, if not constantly; and the Son of Heaven was more than once compelled to appeal to his vassals for succor. On one occasion his envoys even turned against him, and went over to the enemy, apparently deeming it better to serve a growing than a decaying power. About forty years earlier than the flight of the emperor above mentioned, another barbarian beauty, named Li-ki, played a conspicuous and mischievous role at the court of Tsin, the greatest chief of the vassal States. Taken in battle, she captivated her princely captor, and maintained by her talents the ascendancy which she at first owed to her personal attractions. She induced the prince to change the order of succession in favor of her offspring, thus sowing the seeds of a family feud that brought the princely house to the verge of destruction. Thus, by the cupidity of the Tartars, the treachery of his own envoys, the intrigues of his empress, the throne of one Cheo emperor after another was menaced and shaken, until the dynasty was brought to fall.

Of these immigrant Tartar tribes, no fewer than five or six are mentioned in the Confucian annals as having succeeded in establishing themselves in the interior of China. Two of them (called Red and White—probably, like the Neri and Bianchi of Florence, from the color of their clothing, or of their banners) were settled within the bounds of the present province of Shansi; one in Honan; one in Chili; and two in Shantung. How they effected a settlement is not difficult to understand. In an age of anarchy, when rival States were contending for the hegemony, the great barons found it to their interest to secure the aid of troops of hardy horsemen from

the northern plains, rewarding their service by grants of land. The emperor sought in the same way to strengthen himself against his unruly vassals. And so, at last, by too great dependence on foreign auxiliaries, the empire became unable to shake off its helpers.

How deeply seated was the antagonism between them and the Chinese may be inferred from one or two examples. The emperor being about to despatch a body of those hired auxiliaries to chastise a disobedient subject, one of his ministers warned him against a measure which would be sure to alienate his friends, and strengthen the hands of the common enemy. "If," said the minister, "the prince finds his moral influence insufficient to secure order, his next resort is to make the most of the ties of blood. But let him beware of throwing himself into the arms of a foreign invader." This counsel reminds us of the remonstrance of Lord Chatham against the employment of savages, in the conflict with the American colonies. We may add that India and China both came under the sway of their present rulers through the mistaken policy of depending on foreign auxiliaries.

With the Chinese it was a practical maxim that no faith was to be kept with those invaders; and a terrible vengeance was sometimes taken for the insults and perfidy to which they were subjected.* When one of the barbarian States desired to enter into an alliance with Tsin, doing homage as a vassal, the king at first objected, exclaiming, "the Jung and the Tih have no ties or principles in common with us. We must treat them as our natural enemies." He yielded, with reluctance, when one of his ministers had shown him five good reasons for a contrary course.

Another fact may be cited, which shows at once the power of the barbarians and the horror in which they were held. In the sixth century B. C., the rising civilization of China was on the point of being overwhelmed by them, when a deliverer was raised up in the person of Duke Hwan of Ch'i, who turned the tide at the critical moment, as Theodoric did the onslaught of the Huns under Attila. How imminent was the peril of the empire, and how eminent the merit of the victor, is apparent from a reply of Confucius to some one who supposed that he had spoken disparagingly of Duke Hwan. "How could I disparage Duke Hwan?" he exclaimed; "but for him we should all have been buttoning our coats on the left side," i. e. have been subject to the Tartars.

* 大國不可欺, 'A great State is not trifled with,' is the warning given by a barbarian chief to the prince of Tsin.

CONCLUSION.

Thus far we have occupied ourselves with what we may call an outline of the political relations of the Chinese with the northern tribes in war and in peace. The ethnography of those tribes now claims our attention, if only to show the impossibility of arriving at any satisfactory conclusion. The doubts expressed by the best authorities as to the ethnological relations of the Hiongnu have already been referred to. Conspicuous as they are in history for many centuries about the commencement of the Christian era, it has been much disputed whether they were Turks, Mongols, or Huns. How much greater is the difficulty of identification as we travel back to a period where the torch of history sheds but a feeble ray, or disappears in the vague obscurity of legendary tradition.

In those remote ages the guiding clue of philology fails us. And while a few names that appear in the less ancient literature, such as Hwe-ku and T'u-kuih,* suggest the identity of the tribes that bore them with the Ouigours and Turks, there is absolutely nothing to be made out of the names that meet us most frequently in the earlier records. The vague terms of Jung and Tih, under which were grouped peoples as diverse as the tribes of North American Indians, are always accompanied by some mark of contempt; the character for dog-being prefixed to the one, and incorporated with the other. Hien-yuen, another name of frequent occurrence, has the dog-radical in both its parts, and appears intended to confound the people who bore it with a tribe of apes. It would hardly be expected that writers who deny their neighbors the attributes of humanity should take an interest in depicting their manners or studying their language. Accordingly we search in vain in the earlier Chinese literature for any such precious fragments of those northern tongues as Plautus in one of his plays has preserved of the Carthaginian. They themselves possessed no written speech; and had they possessed it, they have left us no such imperishable monuments or relics of handicraft, as at this day are throwing fresh light on the origin of the Etruscans.

A vast amount of undigested information is to be found in the pages of Matoanlin, relating to the border tribes of the middle ages. But outside the circle of the classics, the only descriptive geography that has reached us from the Cheo period is the Shanhaiking, a kind of Chinese Gulliver, which peoples the world with monsters of every form and fashion.

* Hiongnu, T'ukuilh, Hweku, Hienyuen, Huen-yu, Pei Hu, Tah-tah or Tata = Tartar. These are only some of the names that are given in a way more or less vague to the nomads of the North and West.

The older writers, in confounding numerous tribes under one or a few terms, were no doubt influenced by the fact that to them they all appeared under one aspect, that of wandering hunters or shepherds, equally rude and equally ferocious.

No one who gives attention to such subjects can fail to be struck with a two-fold process that takes place in the life of all nations, and most of all in that of nomadic tribes. The first is what we may call the stage of differentiation, through which they pass when, small and weak, they keep themselves isolated from their neighbors, and even their languages diverge in a short time to such a degree as to be mutually unintelligible. The second is the stage of assimilation, when, brought into the collisions of war or the intercourse of trade, each gives and receives impressions that make them approximate to a common type. Thus the barbarians on the north of China present in the earlier ages a boundless variety, which tends with the lapse of time to give place to uniformity of manners, and even of physical features.

Rolling over the plains, as the waves over the sea, their blood has been commingled; and though their names have often changed, their physical type has probably remained unaltered. It is natural to raise the question, What was that physical type? It has not been handed down either in painting or sculpture, and yet I think it is possible for us to recover it. It stands before us to-day, stamped on their descendants of the one hundredth generation. As the Manchu and Mongol are to-day, such were the Jung and the Tih, coeval with Assyria and Babylon. The beautiful Aleuta, the hapless consort of the late emperor, was a Mongol; and more than two thousand years ago, other princes were captivated by the beauty of the daughters of the desert. The barbarians of those times were probably not inferior to the Chinese, in form, feature, or natural intelligence, as their descendants are not inferior in any of these respects. Indeed Chinese, Manchus, and Mongols, as we see them in the city of Peking, are not distinguishable, except by some peculiarity of costume.

Were they originally of one mould, or have the lines of distinction become gradually effaced by the intercourse of ages? The latter is we think the correct hypothesis. The primitive Chinese type, that imported by the immigrants who founded the civilization of China, is, we believe, no longer to be discerned. In the southern and central regions, it has everywhere been modified by combination with the aboriginal inhabitants, leading to provincial characteristics, which the practiced eye can easily recognize. It has undergone, we think, a similar modification in the northern belt. It met here with tribes akin to those of Mongolia, and gradually absorbed them.

This process was going on in prehistoric times. History at its earliest dawn shows us the unassimilated fragments of those tribes; and at the same time discloses a vast movement southward all along the line—checked for a time by the Great Wall, only to be renewed on a more stupendous scale. We have seen how small bodies infiltrated through every channel; we have also seen how, organized into great States, they established in China a dominion enduring for centuries. We are inclined to believe that they have stamped their impress on the people of this region, as thoroughly as the Saxons have theirs on the people of England, or the Vandals theirs on that part of Spain which still bears their name in the form of Andalusia. If you inquire for the influences to which the invaders have in their turn been subjected, we answer that, in all ages, they have exchanged barbarism for such civilization as they found among the more cultivated race.